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HUMANIORA

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Publication in Indexed Journals”
Bali, August 11 - 12, 2017

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PREFACE

First of all, I would like to say thankful for the God for his blessing on the 14th International Conference on Development of Science through Strengthening of Publication in Indexed Journals held in Dwijendra University on August 10-11, 2017. I am pleased to appreciate to the keynote speakers attending in this conference, such as Mr. Dr. M. Dimyati as Director General of Research and Development Strengthening, Ministry of Research, Technology and Higher Education, Republic of Indonesia, and Mr. Dr. Drs. M.S. Chandra Jaya, M.Hum. as the Chairman of Dwijendra Yayasan. In this occasion, I also send my thanks to Prof. Dr. I Nengah Dasi Astawa, M.Si. as Coordinator of *Kopertis* Region 8, and Dr. Achmad Fatoni Rodli, M.Pd. as the Chairman of P-ADRI.

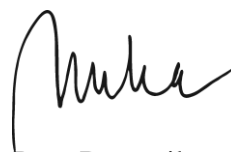
The presence of invited speakers, namely Prof. Laurance Tamatea from Charles Darwin University (Australia), Prof. Takahiro Osawa from Yamaguchi University (Japan), Smith. N. Ndila from Landi Institute, Dr. Tom Olijhoek as Editor in Chief DOAJ (Netherlands), Judith Barnsby, Managing Editor DOAJ (United Kindom), and Leena Shah, DOAJ Ambassadors (India) are very significantly for all participant to get fruitful knowledge. The ideas and experiences of them are being good documentation which is incorporated into this proceeding covering six subthemes. These are formal science, natural science, humaniora, applied science, religion, and social science.

This proceeding might have significant benefits for the readers in enhancing their knowledge related to their interests. Besides, the paper included in this proceeding could bring new inspiration for the readers to have research and strengthen the results of research. I hope this might encourage the researchers to intensify research activities conducted by themselves and collaborative research between or among researchers. Doing research is one of the most important for the lecturers in the higher education institution, such as university, institute and others. The existence of higher education institutions would be acknowledged by the people when they produce research and socialize results of research in the community.

In term of globalization, I also appreciate this international conference which has already completed proceedings with its International Standard Book Number (ISBN). This is one of the efforts of committee supported by DPP of P-ADRI starting from the preparation until implementation and processing of this proceeding. More than 170 papers are included in the proceeding, which are written by the lectures and experts with different disciplines. This proceeding is not only printed but also could be accessed to the web (on line system). Therefore, it could be published into the world and acknowledged by the people. This is a part of the program *World Class University* and *World Class Research Institution*.

Hope this proceeding provides additional information and knowledge for the researchers and the people relating the application of technologies and social engineering. Thank you very much for the contributors of this proceeding.

Denpasar, 11 August 2017
Rector of Dwijendra University



Dr. Putu Dyatmikawati, SH.M.Hum.

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INTEGRATED CONTROL MANAGEMENT ON *HALAL-THAYYIB* OF FOOD TOWARDS STREET FOOD IN INDONESIA

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Abstract

The phenomenon of highly consuming society especially children towards *street food* or *snacks*. street food is a kind of food which is sold at five-foot stalls, roadsides, stations, schools, markets, housings and other locations. Consumers are highly need a delicious, healthy and interesting snacks triggers the society to be creative and keep creating delicious, healthy and interesting snacks. On the other hand, as we know that there are still a lot of food in the markets and schools containing dangerous chemical compounds, prohibited substances by religion and is not allowed to be consumed. Those dangerous substances can be in the form of formalin, borax, textile dyes, like rodamine and yellow methanyl, illegal drugs and other addictive substances. Those substances are now available at the markets and can easily be obtained. It makes the producers tempted to use those ingredients and mix them with their products. The effects of those ingredients is not only dangerous for human body physically but also mentally. Indicated harmful street food is ice based food, syrup, jelly, ketchup and meatball. Control management system in Indonesia is conducted integratedly by involving various parties. For halal products, it is done with halal guarantee system mechanism and halal sertification by e Ulama Association (Majelis Ulama Indonesia). For thayyib product, it is done with product audit mechanism, licence and industrial certification by National Agency of Drug and Food Control (BPPOM). Product action is handled by police and prosecutor meanwhile the effect of the products is handled by local hospital.

Key words : integrated control management, *Halal-Thayyib*, *street food*.

A. Background

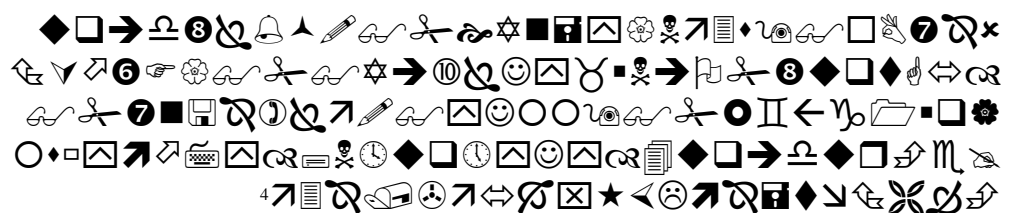
Any kind of food in the world are halal to eat except there is no prohibition of Allah and Nabi Muhammad SAW to be eaten. Islam encourage us to consumption the halal and good food. “halal” foods means food derived from Allah’s favored endeavor. While good food is beneficial to the body, or nutritious food. Tasty and delicious food not necessarily good for the body, and it may be harmful to health. Furthermore, food that is not halal can interfere with spiritual health. Meat that grow from illicit food, will be burned on the Day of Resurrection by the fire of hell. There are three type of halal food: (1) In the form of animals on land and in the sea, such as rabbits, chickens, goats, cows, birds, fish. (2) Vegetable (plant) such as rice, fruits, vegetables and others. (3) Other earth produce, like all salt.¹

The first principle established by Islam, in its origin: everything created by Allah is halal. There is nothing unlawful, except if there is a shahih (no blemish) dash and sharih (clear meaning) forbids it.² As in a juristic rule:

الأَصْلُ فِي الْأَشْيَاءِ إِلَّا بَاطِلٌ حَتَّى يَدُلَّ الدَّلِيلُ عَلَى التَّحْرِيمِ

Meaning: In the beginning, everything is mubah (allowed) before there is a proposition that forbid it.³

The scholars, in establishing the principle that everything of its legal origin may, refer to several verses in the Qur'an:



Meaning: He is God, Who made all things in the earth for you and He wills (creates) the heavens, and He made seven heavens. And He knows everything.⁵

¹<http://firmanazka.blogspot.com>, accessed on 24 October 2016.

²Yusuf Qardhawi, *Halal Haram Dalam Islam*, Solo: Era Intermedia, 2003, p. 36.

³Abdul Wahhab Khallaf, *Ilmu Ushul Fiqh*, Semarang: Dina Utama, 1994, p.127.

⁴Al-Baqarah [2]: 29.

⁵Ministry of Religious Affairs of the Republic of Indonesia, *Alqur'an dan Terjemahnya*, Surabaya: CV. Jaya Sakti, 1997, p. 13.

From where the region prohibition in Islamic law is very narrow indeed, on the contrary very broad region stretching halal, so long as everything is yet forbid or allowing, it will going back to the original law, which may be located in the forgiveness of God. In the case of food, some come from animals and some come from plants. There are terrestrial animals and there are also sea animals. There are sacred animals that can be eaten and some unclean and nasty animals are forbidden to eat it.

Likewise food derived from plant materials. Likewise food derived from plant materials. for onward and learn information from the Qur'an and the Hadith assert food and drinks were clean and unclean and the legal conclusions drawn from both.⁶ God's awareness is very great on the matter of food and eating activities for his creatures. This is reflected from his word in the Qur'an about the word *tha'am* which means "food" that repeats 48 times in various forms.⁷ Added to the word *akala* which means "eat" as a written verb as much as 109 times in various derivations, including the command "eat" as much as 27 times. While the activities associated with eating the "drink" which in the language of the Koran called *syariba* repeated as much as 39 times.⁸

Observing the phenomenon of high consumption of the community, especially children to snacks or street foods. Street Foods are food items sold on street vendor, on the street, at stations, at schools, in markets, in residential areas and in similar locations. The high demand of consumers for the delicious food make the society more creative and continue to create variations of delicious snacks, healthy, and interesting. But as we know, the fact is still a lot of snacks that circulate in schools and market that containing harmful chemicals, containing substances that forbidden by Islam and should not be consumed by human. These hazardous substances can be formalin,

⁶H.M.K. Bakri, *Hukum Pidana dalam Islam*, Solo: Ramadhani, 1998, p.143.

⁷Muchlis M. Hanafi, *Kesehatan dalam Perspektif Al-Quran (Tafsir Al-Qur'an Tematik)*, Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2012, p. 223.

⁸Tiench Tirta winata, *Makanan Dalam Perspektif Al Qur'an dan Ilmu Gizi*, Jakarta: Balai Penerbit FKUI, 2006, p.1

borax, textile dyes such as rhodamine and yellowmetanil, even drugs and other additives. These materials are still available in the market today and are quite easy to obtain, so the producers are tempted to use the ingredients to mix in. The impact of the use of these materials is not only harmful to the physical health of the community, but also affects the mental health of the community.

According to Indonesian Law No. 8 of 1999 on Consumer Protection, food safety is a necessary condition and effort to prevent food from possible biological, chemical, and other contaminants that may disrupt, harm, and harm human health. Based on the aforementioned understanding, hazardous substances mentioned above include violations and contravention of the Consumer Protection Act.

In order to prevent food from the possibility of biological, chemical, and other substances that could interfere with, harm and harm human health, the purpose of this paper will describe two important things: first, to map the types of snacks or snacks that are often circulated in the community both in schools - schools, markets and crowded centers. Furthermore, this paper aims to analyze the management of supervision of snacks or cemilanyang very vulnerable using these hazardous materials, as well as analyzing the concept of supervision management of halal-thayyib food with the model terintergasi system. Good food is food that is processed, obtained and produced with the type and manner- According to Islamic Shari'a. Thayyib or good food or proportional food is food consumed for both physical and mental health and harmless.

B. Research Methods

This paper is the result of qualitative research using economic and management approach, normative-juridical approach, and case approach. Economic approach is used to know the motivation of society using dangerous materials in the product of snack. Management approach is used to view governance and government role And the community in carrying out the supervisory function with an integrated system. The normative-juridical

approach is used to see how legislation and regulatory policies are related. The case approach is used to look at the latest cases of hawker-related products containing hazardous and narcotic substances. This paper uses the theory of maqasid al-sharia and the concept of halal-thayyib in analyzing the purpose and the importance of maintaining halal-thayyib food, as well as finding an alternative surveillance solution with an integrated system so that people get guaranteed perlindungan of harmful and unlawful food.

C. Phenomenon of *snack* (Street Foods) in Indonesia

Snack foods, also known as street foods, are types of foods sold in street vendors, on the street, at stations, in markets, residential areas, and similar locations. According to the Directorate of Nutrition of the Directorate General of Nutrition and Health of the Mother and Child of the Ministry of Health (2011), snack foods are food and beverages that can be consumed directly from the seller of food, whether produced by the seller or produced by others.⁹

Snacks (street foods) is very liked by school-age children who have a habit to snack after school time is over. Often these snacks are sold on the side of the road or on the edge of the sewer and placed in an open area so that, facilitate the occurrence of contact between the food sold with microbes. Microanalysis is one cause of diarrheal diseases. School-aged children are susceptible to diarrheal diseases, because the snacks they consume are easily contaminated by microbes. Therefore it is important to know the amount of microbial contamination in child snacks, especially the cause of diarrhea. Diarrhea-causing bacteria include *Escherichia coli* (*E.coli*).¹⁰

The survey results of the Food and Drug Supervisory Agency (BPOM) in 2014 stated that Indonesia through 866 primary schools in 30 cities in Indonesia proves 35% of snack food is not eligible. The content of substances

⁹Anis Rosyiatul Husna, Reliani, *Streetfood Cards sebagai Media Merubah Pengetahuan, Sikap dan Perilaku Anak Usia Sekolah dalam Mengkonsumsi Jajanan di SDN1 wonorejo rungkut surabaya*, Nursing Journal of Muhammadiyah, Faculty of Health Sciences Muhammadiyah University Surabaya, 2016, p. 7.

¹⁰Riris Lindiawati Puspitasari, *Kualitas Jajanan Siswa di Sekolah Dasar*, Al-Azhar Indonesia Seri Sains dan Teknologi Journal, Vol. 2, No. 1, Maret 2013, p. 53.

contained in snacks in schools are formalin of 27.3%, methanol yellow by 10.2%, rhodamine 10.9% and borax as much as 56.7%. Approximately 30 percent of snacks sold in stalls and canteen in a number of schools on the island of Java, contain harmful chemicals. The percentage was obtained after conducting surveillance and sampling test of school children snacks in six provincial capitals in Java Island, such as Jakarta, Serang, Bandung, Semarang, Yogyakarta and Surabaya. The snacks that contain the highest dangerous ingredients such as meatballs, jelly or gelatin, ice and colored beverages or syrup.¹¹

Snack foods can be found in almost every elementary school, usually out of school or in school. Snacks are placed in an open space and sometimes mixed with hazardous ingredients. This causes food snacks to be unhealthy and harmful to be consumed, the results of research conducted by the Food and Drug Supervisory Agency of Indonesia (BPOM RI) and Bogor Agricultural University (IPB) proves 35% of schoolchildren in Indonesia unhealthy consumption.¹²

Types of snacks or street foods that are often circulated in the community both schools, markets and the center of the crowd indicated dangerous are snacks made from ice, syrup, jelly, fried sauce and meat ball. Dangerous snacks look from the packaging, shape, color is very popular by children School age so that many children who consume them without knowing the dangers and effects that can arise from these snacks. The abuse of addictive substances that are excessive into the snacks is very dangerous. This will not be seen in the near term but in the long term will appear damage to the kidneys and disorders in the body of children. Any snack will be able to make and cause children to be diarrhea, carcinogenic foods can cause cancer

¹¹Anis Rosyiatul Husna and Reliani, *Streetfood Cards sebagai Media Merubah Pengetahuan, Sikap dan Perilaku Anak Usia Sekolah dalam Mengkonsumsi Jajanan di SDN1 wonorejo rungkut surabaya*, Nursing Journal of Muhammadiyah, : Faculty of Health Sciences University of Muhammadiyah Surabaya, 2016, p. 8.

¹²Riris Lindiawati Puspitasari, *Kualitas Jajanan Siswa di Sekolah Dasar*, Al-Azhar Indonesia Seri Sains dan Teknologi Journal, Vol. 2, No. 1, March 2013, p. 53.

and tumors. Other impacts are causing uncontrolled obesity, nausea, vomiting and poisoning.¹³

Not all products circulating in Indonesia is guaranteed halal. The total percentage of products that already have Halal Certificate from 2011 to 2014 is only 26.11%.¹⁴ From these figures, it can be seen in fact that there are still many products circulating in Indonesia that do not have Halal Certification. The absence of Halal Certification will result in the absence of halal label information contained in the packaging of a product. This may cause Consumer to doubt the halal status of a product. A product whose halal status is in doubt,¹⁵ then the law consume is syubhat, which is better avoided for consumption.¹⁶

The provision in Article 29 Paragraph (2) of The Constitution of the Republic of Indonesia in 1945, said that the State guarantees the independence of every citizen to embrace his or her own religion and to worship according to their respective religions and beliefs. According to Zulham, the "guarantee" as referred to in Article 29 paragraph (2) of The Constitution of the Republic of Indonesia in 1945 has the meaning of support, protection and obligation as well, wholly requiring regulation to be executed in the form of legal action, . That is, constitutional guarantees describe the

¹³Anis Rosyiatul Husna, and Reliani, *Streetfood Cards sebagai Media Merubah Pengetahuan, Sikap dan Perilaku Anak Usia Sekolah dalam Mengkonsumsi Jajanan di SDN1 wonorejo rungkut surabaya*, Nursing Journal of Muhammadiyah,: Faculty of Health Sciences University of Muhammadiyah Surabaya, 2016, p. 8.

¹⁴Siti Aminah, Head of Sub Directorate of Halal Products Directorate of Islamic Affairs and Sharia Development. *Peluang Indonesia Sebagai Pusat Halal Dunia*. Presented at *Implementasi Undang-Undang Jaminan Produk Halal* seminar at Faculty of Public Health University of Indonesia, Depok, 30 April 2015.

¹⁵There are several examples of cases that have hurt Muslim consumers in Indonesia, which ultimately pose major losses to producers and businesses, namely: the case of meatballs contain pork in Bandung (1984), and food cases using pork ingredients in Malang (1988). See in Ma'ruf Amin, Halal Fatwa Protects People from Larger Losses, Halal Journal, No. 103, Th. XVI Year 2013, Jakarta: LPPOM MUI, h. 20. Begitu also cases that occur in cases of vaccinemeningitis pilgrims who contain pig enzyme (2009). Look in KN. Sofyan Hasan, Legal Certainty Certification and Halal Food Labeling of Food Products, *Dinamika Hukum Journal*, Vol. 14, No. 2, May 2014, p. 228.

¹⁶Iffah Karimah, *Perubahan Kewenangan Lembaga-Lembaga yang Berwenang dalam Proses Sertifikasi Halal*, Jurnal Syariah, Vol. 1 No. 1: Faculty of Law University of Indonesia, 2015, p. 109.

state's support, protection and obligation to the independence of every citizen to embrace and worship according to his or her own religion, and it is carried out with various attempts to fulfill the rights of citizens to practice their religion, through the whole legislation.¹⁷

Good or halal food is a food that is considered good by the normal human instinct, or considered good by all humans. For Muslims there is one factor that is far more important again that the connection about halal or haram a food. Islamic grants are taught eat clean food And healthy. Islam is very concerned about the source and cleanliness of food, how to cook, serve and eat food. To know the halal and holiness of a food product was not a difficult problem, because the ingredients can be known clearly, and the process is not too complicated. In the present the problem of halalness of a food product or medicine is often questioned because of the process of making the average using advanced technology.¹⁸

For Muslims, consuming halal food is a duty. Therefore, based on the constitution, it is appropriate that the government guarantees the right of Muslims to consume products that are guaranteed halal according to the Islamic Shari'a. The State is obliged to protect Muslim Consumers by establishing policies that provide legal certainty for the guarantee of halal and thayyib products. Supervision and management of halal products, especially street food (streetfoods) that have been so far have not been synchronized and inconsistent. The existence of communities that use hazardous materials in snack products is the weakness of governance and the role of government and society in performing the functions of supervision that are not integrated, both from legislation and policy regulations. The proof is still a few business actors who feel have an obligation to include halal label. Whereas for Muslim consumers according to maqasid al-sharia and the concept of halal-thayyib on

¹⁷Zulham, *Peran Negara dalam Perlindungan Konsumen Muslim Terhadap Produk Halal*, Dissertation : Faculty of Law University of Indonesia, 2015, p. 220.

¹⁸Kurniawan, Budi Sutrisno, and Dwi Martini, *Tanggung Jawab pelaku Usaha Terhadap Pemberian Label Halal Pada Produk Makanan dan Minuman Perspektif Hukum Perlindungan Konsumen*, UNRAM research Journal, Vol. 18, No. 1, Februari 2014, p. 81.

the essence is very important to keep food halal-thayyib. The need to find alternative surveillance solutions with an integrated system so that people get guaranteed protection from harmful and haram food.

D. Supervision of Halal Food-Thayyib To Street Foods in Indonesia

The regulation of halal products is governed by the Law of the Republic of Indonesia Number 8 of 1999 on Consumer Protection that food safety is a necessary condition and effort to prevent food from possible biological, chemical, and other contamination that may disrupt, harm, and endanger human health. Based on the above understanding, hazardous substances as mentioned above include violations and contradictory to the Consumer Protection Act. As for Government Regulation Number 69 Year 1999 on Food Label and Advertisement, one of the articles regulates the obligation of producers to check halal products Before putting the label "halal" on the product. While the procedure of inclusion of halal article on food label is regulated through Decree of Director General of POM Number HK. 00.06.3.00568 which among others explained that the inclusion of "halal" on the food label was given by the Director General of Food and Drug Supervisory (POM) after obtaining the assessment result from assessment team consisting of Ministry of Health, Ministry of Religious Affairs and Majelis Ulama Indonesia.¹⁹

A halal product need to requires knowledge in the fields of food, chemistry, biochemistry, industrial technology and supported by understanding of science and technology (science) and Sharia Islam. Thus, the integration between understanding of science and Islamic Sharia is required. This shows that not all Muslims will easily know the status of halal or prohibited a product to be consumed. Halal certification aims to provide legal certainty and legal protection to consumers as well as improve the competitiveness of domestic national products. The halal product certification provisions have two main objectives: (a) protecting consumers with the

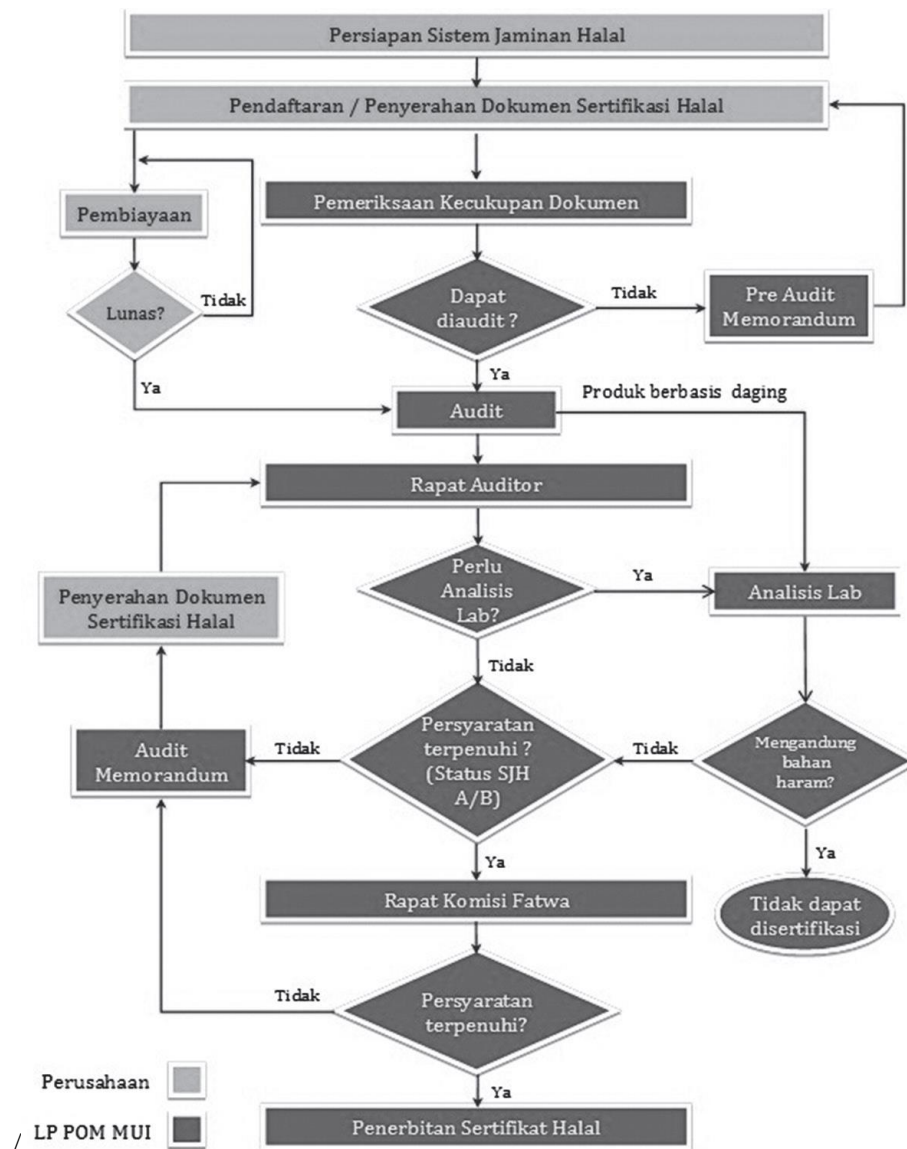
¹⁹Nidya Waras Sayekti, *Jaminan Produk Halal dalam Perspektif Kelembagaan, Ekonomi & Kebijakan Publik Jounal*, Vol. 5 No. 2, Desember 2014, p. 197.

availability of products that halal is protected and guaranteed by law and (b) profiting producers by increasing competitiveness and turnover of production and sales. These targets will be achieved when considering the certification of national halal products, standardization of certification processes and their measuring instruments, certification systems, regulatory principles for which purpose certification should be carried out and certification bodies, equipment, technology, laboratories that meet the standards, and the duration of halal certification . Certification must also reach non-reciprocated raw materials, additives or auxiliary materials for non-food products, beverages, medicines, cosmetics and other products circulating in the community.²⁰

The process and implementation of halal certification, LPPOM MUI collaborates with several institutions and ministries and a number of universities in Indonesia. Especially with BPOM, LPPOM MUI cooperates in the inclusion of MUI halal certificate on packaging for products circulating in Indonesia. Following the flow of halal certification process implemented by LPPOM MUI before the implementation of UU JPH. Sebagai chart following:²¹

²⁰*Ibid.*, p. 198.

²¹Asep Syarifuddin Hidayat, and Mustolih Siradj, *Sertifikasi Halal dan Sertifikasi Non-Halal pada Produk Pangan Industri*, Ahkam Journal: Vol. XV, No. 2, July 2015, p. 205.



Based on that flow, business actors register halal certification directly to LPPOM MUI with two requirements that must be fulfilled before the audit, namely completeness of documents and repayment of financing. The costs required for the management of halal certification are Rp1 million up to Rp 5 million per certificate for medium-sized companies, and Rp0 to Rp2.5 million per certificate for small-medium enterprises, depending on the size or size of the company. The fee is the cost of services used to audit on desk or on site. The fee does not include transportation and accommodation costs for conducting field audits. The cost of transportation and accommodation is

determined by the company applying for certification and agreed in a contract with the certified halal certificate company.²²

Supervision of halal-thayyib food to street foods in Indonesia is done by utilizing the progress of science and technology in the field of food is now growing rapidly. If the first processing and utilization of raw materials is very simple and traditional and still glued to what is in nature, whereas now the era has advanced science and technology is growing so rapidly that the potential to fabricate what happens in nature, the materials used can be engineered so it is difficult to know the halal and sanctity of its materials. Halal food is food that is processed, obtained and produced with types and ways according to Islamic syariat. Thayyib or good food or proportional food is a food that is consumed for both physical and mental health and not dangerous. The dangerous indications are snacks of ice, syrup, jelly, fried sauce and meatballs.

E. Integrated Supervision Management of Halal-Thayyib Food on Street Foods in Indonesia

Halal and haram is fundamental in Islam because it is a substance of Islamic law. The government consume halal food in the Qur'an is the basis for every Muslim to pay attention and choose to eat only halal food. "people, eat the halal again better than what is there on earth. Do not follow the steps of Satan because Satan is a real enemy to you ". (Surat al-Baqarah [2]: 168). The people gave a clear command to select food with the halal and thayyib criteria. The importance of paying attention to aspects of halal thayyiban (halal and good) is an effort to give blessing for body and health.²³

As the largest Muslim country in the world, Indonesia must be able to become the world's halal center and pioneer in halal globalization certification. Consuming halal food is the basic right of every Muslim including street foods that are in demand by the majority of society. This is

²²Nidya Waras Sayekti, *Jaminan Produk Halal dalam Perspektif Kelembagaan, Ekonomi & Kebijakan Publik Journal*, Vol. 5 No. 2, December 2014, p.199.

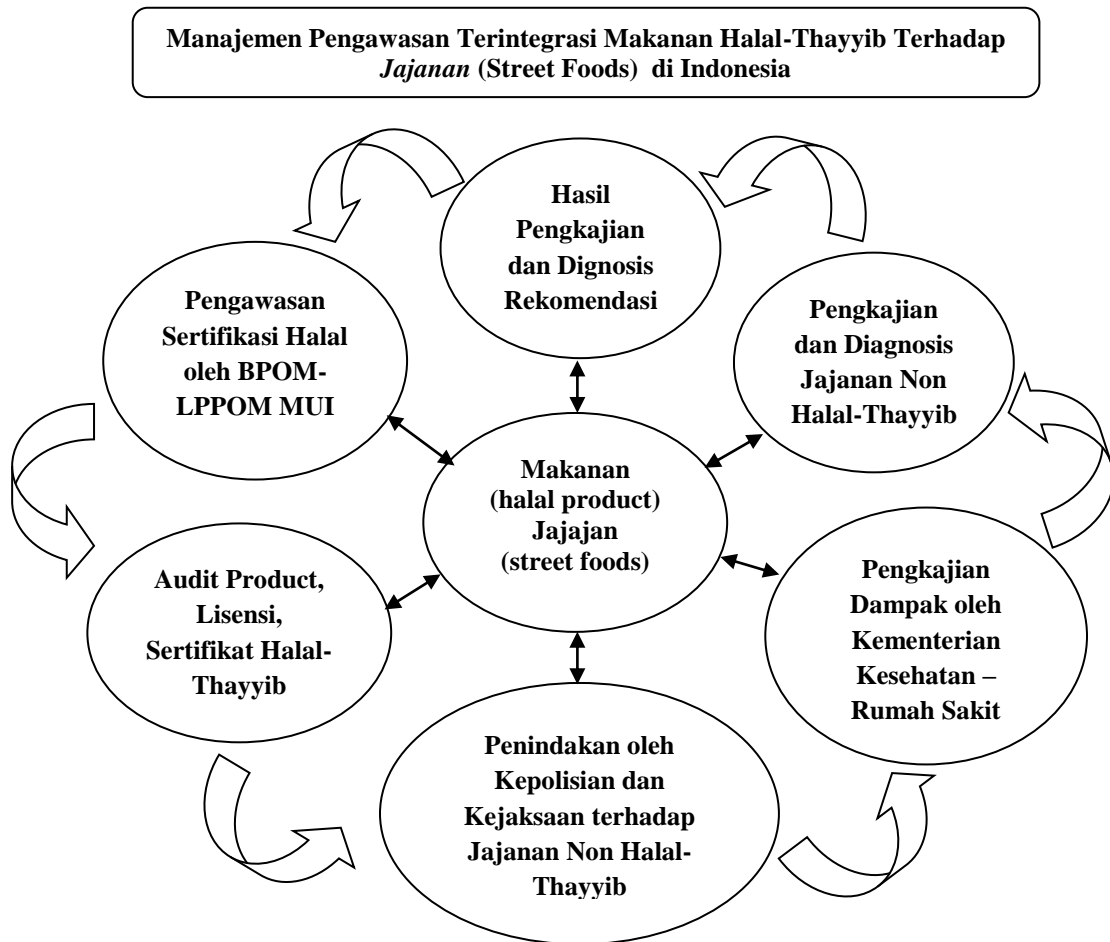
²³Muchlis M. Hanafi, *Kesehatan dalam Perspektif Al-Quran (Tafsir Al-Qur'an Tematik)*, Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2012, p. 229.

not only related to religious beliefs, but there are health, economic and security dimensions. So with the majority Muslim population, unquestionably the state should attend to protect its citizens in the fulfillment of the fundamental rights of its citizens. In harmony with that business actors (producers) are also supposed to provide protection to consumers. For these interests, it is required a more active role of the state in the regulation of economic system described in the strategy undertaken by the government (state) in running the instruments of trade / Regulation.²⁴

The management of halal-tahyib food supervision on street foods in Indonesia is done in an integrated manner involving various actors. So far, the supervision of halal food through product audit, licensing to industrial certification conducted by BPOM and LPPOM MUI which cooperate in inclusion of MUI halal certificate on packaging for products circulating in Indonesia. This supervision is done partially. Supervision of street foods in the field is done in an integrated manner by involving the Police and the Attorney General in the case of products that do not have certification of halal assurance in the field with periodic raids and actions for business actors who deviate on packaging, ingredients, shapes and taste of snacks. The impact of non-halal snacks product-thayyib done by the Ministry of Health through Regional General Hospital by conducting assessment and diagnosis of consumers who consume snacks that are contaminated with harmful substances. Then the results of assessment and diagnosis of the impact of harmful snacks are taken into consideration and suggestions in food certification by BPOM and LPPOM MUI who cooperate in the inclusion of MUI halal certificate. The involvement of various actors in the supervision of halal-thayyib food in Indonesia is a decisive step on the rise of dangerous food And non-halal food (Halal Foods) in halal assurance system (SJH) and halal certification by the Indonesian Ulema Council as a mandate from the realization of maqasid al-sharia in order to guarantee the Muslim community

²⁴Asep Syarifuddin Hidayat, and Mustolih Siradj, *Sertifikasi Halal dan Sertifikasi Non-Halal pada Produk Pangan Industri*, Ahkam Journal: Vol. XV, No. 2, July 2015, p. 201.

in practice of religion (hifdzu al-din) that is by running the command to consume halal food- Thayyib. Because everyday human life requires food and drinks that are not just tested halal also must be ensured high nutritious (thayyiban) that can meet the nutritional needs of the body.



F. Conclusion

First, the progress of science and technology in the field of food is now growing rapidly. If the first processing and utilization of raw materials is very simple and traditional and still glued to what is in nature, whereas now the era has advanced science and technology is growing so rapidly that the potential to fabricate what happens in nature, the materials used Can be engineered so it is difficult to know the halal and sanctity of its materials. Halal food is food that is processed, obtained and produced with types and ways according to

Islamic syariat. Thayyib or good food or proportional food is food that is consumed both for physical and mental health and not dangerous. The dangerous indications are snacks made from ice, syrup, jelly, fried sauce and meatballs.

Secondly, the management of food supervision in Indonesia is done in an integrated manner involving various actors. For halal product is done by halal assurance system (Halal Assurance System) and Halal Certification by Majelis Ulama Indonesia. Adapun for thayyib product is done by audit product, licensing to industry certification by Badan Supervisor of Drugs and Food (BPPOM). For the product action carried out by the Police and the Attorney. While for the impact of the product is done by the Regional General Hospital. The involvement of various actors in the supervision of halal-thayyib food in Indonesia is a firm step on the rampant of dangerous and non food Halal in Indonesia. This is a mandate from the realization of maqasid al-sharia in order to guarantee the Muslim community in practicing the religion (hifdzu al-din) by executing the command to consume halal-thayyib food.

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